Consumptions,

With their CURE by a New Method.

The other Contains some Rules of Health.

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THE PREFACE.

A Book without a Preface, is like a Houſe without an Entry. In Complement therefore to Ancient Cuſtom, I prefix the one to the other, being too apt to comply with the preſidents or precepts of old Dictators.

I was a painful Drudge for above ten Years in the old Method of Phyſick, and am almoſt aſham'd to mention how I ſpent time in collecting (as I thought for future benefit) the choiceſt of their Wares; inſomuch, that I can furniſh my Patients for a Year or two with Waſte-Paper. For I thought it a Sin to enquire into the Abilities of our Fore-fathers. But my Life not terminating with thoſe Studies, nor ſo much as an itch of Knowledge cur'd by their old Methods; I have paſs'd the laſt eight or ten Years of my Life, in peruſing the Improvements of latter Times, and in reducing to Practice what of 'em I could conveniently, ſtill aiming at more. For, I think, great Improvements may be made, eſpeci-

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ally in the Practick part of our profeſſion; and conſequently our Art rendred much more ſerviceable, and all this with very great eaſe, if Phyſicians wou'd each apply themſelves more particularly to the Study and Practice of ſome one Diſeaſe, and ſelect and refine appropriate Remedies: *For then they cou'd not but arrive to a higher pitch of Knowledg in one thing than ſo many; and ſo avoid the Reproach of being* aliquid in omnibus & nihil in ſingulis. *'Tis obſervable, that when Perſons have thus employ'd themſelves, they have been more fortunate than otheres. Dr.* Turbervil *has done more to the Eyes, than others could perform. Dr.* Chamberlain *is more Skilful in the Dilivery of Women than others; and ſo I could inſtance in ſeveral. Not but that moſt Phyſicians are as great Maſters in Anatomy, and as general Scholars as theſe worthy Perſons; (I hope I may ſay it without offence) but they have apply'd themſelves more to the Study and Practice of what they particularly profeſs, and ſo cannot but Excel. 'Tis not to be ſuppos'd, that any Perſon can retain the Names, much leſs the Knowledge of thoſe innumerable Diſeaſes Authors have been pleas'd to aſſign to humane Body.: How then can he be furniſh't with apt and proper Methods for 'em all? I know 'tis an eaſie thing to appoint a* R. *and leave it to it's chance.*

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But I appeal to every Intelligent Perſon, whether theſe my propoſals, (without enumerating a thouſand Reaſons, or comparing with the variety of Merchants and other employs) are not Conſiderable; at leaſt ſo as to Excuſe me for undertaking a particular Diſtemper to Exerciſe my Induſtry upon. And if this is allow'd, I am only then to excuſe my Self for pitching on the Diſeaſe of Conſumptions.

Firſt, I account my Self oblig'd to undertake ſomething of difficulty, that it may be ſeen I propoſe not Eaſe, but Labour: And to endeavour to ſatisfie the World that no Diſeaſe need ſtrike ſo ſure a ſtroak, as Death, but may be dealt with by the Rules of Art, and brought under; and that tho' many Diſeaſes look Tyrannizing, yet great relief may be given by the improvement of Medicine. For I hardly think but God has appointed ſuitable Remedies to moſt Maladies: Only has left it to the Study of Man to ſearch 'em out and apply 'em.

But I have yet greater Reaſon to undertake this Diſtemper; for it being the Diſeaſe of my own Conſtitution, I have for ſeveral Years made it my extraordinary Study; And beſides my own improvements, I have by Communication had the help of others, particularly of a late Undertaker. *The knowledg of whoſe Method and Medicines coſt me too dear: But I le ſpare his Name, for that I was not fairly dealt with.*

I aim not in the following Diſcourſe at a compleat or Methodical account of my work: Tho I am pretty well furniſh'd

furniſh'd for both; having wrought hard in my Laboratory *to perfect Medicines; and been at ſome pains to order their diſpenſation, not Empirically, but Rationally, and depending on ſolid Rules of Theory. But I'le not here prevent my ſelf; nor in the ſhape of a Pamphlet deſcribe any Lineaments of my new Deſign, hoping to reſerve its diſcovery intirely to my ſelf, till I ſhall have adorn'd it with ſome Select Obſervations,* &c. *neceſſary to qualify it for a general View. And 'tis fit to confine this Portal to ſome proportion, conſidering the Domicil to which it is an Inroad.*

From my Houſe in *New-ſtreet*, by *Fetter-Lane*, near the *Five Bells*.

A DISCOURSE OF CONSUMPTIONS, &c.

BEing about to Treat of an old Caſe in a new way, I ſhall deſert all Ancient Writers, and their unaccountable Labyrinths of perplext Terms of Art; and tell my Deſign in plain Engliſh. For I affect not Words, but Senſe; not hard Names for Diſeaſes, but their Cure.

I have for ſome Years laſt paſt undertaken the Cure of *Conſumptions*, by a New Method of Refin'd Medicines, and with ſuch encouragement from ſucceſs, that I'm embolden'd to give only this ſhort account publickly. Partly by way of Tryal, the better to uſher in my Select new *Praxis* of this Diſeaſe, together with an agreeable *Theory*, that I may reconcile both to the good opinion of Ingenious Perſons. And becauſe Prudence beſpeaks my preſent ſecrecy, for that I have expended not only Labour and Time, but Stock too in carrying on Operations in my Laboratory, for perfecting this work, I muſt therefore beg Favour that Charity may begin and reſide a little at Home.

Conſumptions have been always accounted, tho an Eaſie, yet ſure way to the Shades below, or Regions above. Phyſicians therefore generally chuſe an Air for ſuch, or rather adviſe 'em thereby to withdraw from Men and Buſineſs, to attend their Melancholy departure. But my preſent Deſign is to give ſuch an account of *Conſumptions*, as may demonſtrate 'em not only capable of being prevented, but Cur'd too, (if not too late attempted) as well as other Diſtempers; without lying under an

Indiſpenſable Fate as ſoon as ever the Diſeaſe is apprehended to be ſuch.

The word *Phthiſis* (*a φθίνω deficio, Corrumpo*) or *Tabes* in Latin, ſignifies in general the Extenuation and Leanneſs of the Body, from whatſoever Cauſe. But by many Phyſicians of late 'tis taken for that decay of Fleſh which is caus'd by an inward fret of Blood, or ſlow *Feaver* that Exulcerates and Corrupts the Lungs.

Some will have it to be purely an Exulceration of the Lungs, others will have it to be an Exulceration of the Lungs from a ſharp Corroding Humour, ſtirring up a Cough from a ſlow Hectick Feaver, by which is diſcharged purulent, viſcous, foul ſpittings, that extenuate and conſume the whole Body.

Conſumptions, by the Ancient Followers of *Hippocrates*, have been thought the Diſeaſes of the Lungs only, becauſe they are apt to be Tainted in thoſe Diſtempers, and ſoon ſhew themſelves diſaffected. But 'tis with them as with the other *Viſcera*, according to their different uſes aſſign'd 'em be Nature. They may by an *Intemperies*, obſtruction by a charge of ſharp *Serum* from an ill *Craſis* of Blood, Stagnating of Humours, or the like, contract thoſe ill Juices which ulcerate, and ſo make a decay of that part. And theſe Ulcerous Humours thus depos'd by the Blood, for want of due diſcharge, ſoon putrify and taint the Maſs of Blood again by a Reciprocal injury. But that general *Phthiſis*, or *Conſumption*, here treated of, has its Original Cauſe from Deprav'd Vitiated Blood, which begets an univerſal *Atrophy*, waſting and Leanneſs (even to the drought of a *Skeleton* with ſome) with which 'tis always accompanied. And the Blood thus Corrupt converts the Chyle into ill Juices performing but imperfect Sanguification; ſo the whole Maſs becomes degenerate and diveſted of its true Lamp of Life, and due proportion of its active Principles; whence ariſe many Diſtempers too tedious here to Recount, which not timely regarded terminate in *Conſumptions*. And the Lungs ſoon receive damage from foul Blood by reaſon of the Laxneſs and Sponginess of the *Parenchyma*, or ſubſtance of 'em, which is very prone to Exulcerations; for the Blood paſſing ſo quick from the Heart (where 'tis Invigorated with new heat

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and Ferment) through the Lungs, does into their Pipes caſt off its Scorbutick *Lympha*, and thin inflamable Choller, *&c.* Which ſtuffing the *Bronchia* deſign'd for Reſpiration, are there by the *Intemperies*, and heat of the Lungs, and frequent Returns of Air by inſpiration, Incraſſated, and become Viſcous; and this foul Matter thus caſt off into thoſe Organs, deſign'd for Reſpiration, frequently Irritates the Lungs to raiſe an Expulſion of it, which we call Coughing. And if by this violent motion it cannot be thus diſcharg'd, but the adheſion is too cloſe, and not Ripen'd for it, by glibbing with Medicine the *Ductus*'s of the Windpipe, then long continuing on theſe parts (it being deveſted of the active living Principles, Balſom of Life, and repeated Circulations) renders it Putrid and a Nauſeous Load, and very apt to Taint and Ulcerate the pure Subſtance of the Lungs, by their Natural Texture inclinable to ſuch decay. And when once the Blood has thus found a diſcharge upon the Lungs, it continues as it paſſes by in its Circulation, to throw off its ſharp Scorbutick *Serum*, and all that Spume or Froath which Ferment raiſes, and ſuch Matter is apt to adhere wherever it meets with a Similar Maſs; and thus is maintain'd a ſupply of *Pus*, or Corrupt Spittings, caſt forth in ſuch quantities by Emaciated Conſumptive Bodies. Now this foul Stuff thus extravas'd breaths forth through the Aerial conveyances, cauſing this Preternatural diſcharge, which if not ſoon dam'd up, and the offenſive matter made by Art to find the Emunctories, or Sinks, deſign'd by Nature for the expulſion of its *Fæces* (as by the Urinary and Tranſpiring ducts, &c.) the conſequences are uſually direful. And here it may not be amiſs to Rectifie the miſtake of ſome, that think the Lungs, and other Organs of Breathing, are a Natural Pump to diſcharge incraſſated *Pituita*, or Flegm by, when as this Motion is accidental and preternatural; and they with the Diaphragm are the Inſtruments of Reſpiration; and the *Trachea* with its Ramifications ſerve for the Intromitting and diſtributing of Air into the Lungs, that part may be conveyed through the whole Maſs of Blood to impregnate it with new Vitality, which adds as great Nutriment to the Blood, as the groſſer *Ingeſta* of Meat and Drink; and if the latter were but as temperately diſpens'd by us, as the former is by

Nature assign'd us, there might be a longer Conservation of Health and Life than we find there generally is: For 'tis easie to demonstrate that old saying, *plures gula quam gladio occidunt.*

And now I might very well take occasion to discourse of the *Nature and variety of Airs, and the Skilful Suiting of 'em to different Constitutions.*

For the Air being continually impregnated with new Exhalations, which are grosser nearer the Earth or Water, from which they ascend, and close to which we constantly dwell; but more attenuated, purg'd and refin'd, the higher they mount, there cannot but be observed a great deal of useful variety. Now these Exhalations are the *Pabulum*, and recruit to Airs, from which they refresh themselves, and return their Lymphatick useless parts on us again in showers of Rain, and such gross Bodies, which, tho an Excrement to them are Comparatively fine to us, and rendered useful: Even as the *Pancreas*, or Sweet-bread is accounted a choice Morsel, and of daily Food, tho indeed but a Collection of fine Excrements from the Juice of *Nerves*; when as that of the Gall from Blood, a courser Mass is of no such use, &c. But to return, the different Soils and Waters, Scituation of Places, as to Woods, position of Hills or Plains, for the freer intercourse of benign Gales of Air, afford great variety. Therefore rightly to assign to several Nice, Crasie or Distemper'd Bodies, Airs exactly agreeable to their tender Constitutions or present Indispositions, especially if apt to be Consumptive, is a piece of Skill not so trivial and easily perform'd as is by many imagin'd. But of this and other useful Experiments relating hereto, I design a particular Tract. I will therefore at present confine my self to the limits of those few hours that are allotted for this Lecture. But since I remember it, I can't but take notice of one of the *Royal Society* in a Lecture to 'em, wherein he censures 'em, for spending time in Weighing and Examining Airs, and the like, telling 'em he's for Improvements more gross, as in *Carpentry* and other Handy-crafts, and so would have 'em change their Philosophy, and Erect some useful Superstructure on the more substantial Atoms of Timber, Brick and Mortar, &c. And so one Atom

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is a Beam, another a Brick, another a Gobbet of Iron, &c. and by the Artificial Coincidence of these *Corpus's*, some useful production may be presented to the world, as a House, a Cart, &c. Now whether he does wittily abuse 'em for their slow Progress in Aereal Experiments, or is truly of the opinion that time so spent is really lost; and that any thing lesser than his Atoms are only Phantastick notions and imaginary representations, I'le not determine. But to return, if from an undue *Crasis* of Blood arises this Insinuating Disease, or from the unequal mixture of its parts; whereby either too great a Charge of *Heterogeneous* matter over powers the active Principles of Life; or by reason of a considerable decay of either of 'em, the other two should prey upon that which is declining, then the frequent Collision of the two active Principles without any, or a very slow intervention of a third, both extinguish what remains of that Dying, and blow up each other, which wou'd *convenire in tertio*: And so the Mass of Blood becomes wholly corrupt. For being divested of a due proportion of these living Principles (which a just *Crasis* would have preserv'd) Natures own Juices Corrupt within themselves, and they are left at length void of all Nutritious parts. But Artificial allays may be dispens'd, that will subdue the too much exalted parts, and such a recruit of Similar particles to those depress as will recover a Renovation of them, and the other parts of the Blood, by cleansing its Mass, and restoring it to a due proportion and Fervour.

I mean not hereby that there should be *temperamentum ad pondus*, but that *ad Justitiam* maintain'd.

By various mixtures Nature does produce all the varieties in the Material World. For from the different mixture of Particles arise those manifold results with which our Senses are gratify'd, as the Objects of Sight, Smell, Taste, &c, The whole Doctrine of Accretion, Maturation and Corruption, arises, from the various Mixtures of these active Principles, with a due proportion of *Lympha* in Fluid Bodies; and the same principles with an adequate proportion of *Calx* or *Terreen* part in solid Bodies. For when any Mass is Illustrated by the repeated Circulations of its

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Living Principles, ſo that all the *Meatus*'s are rareſi'd to their utmoſt extenſion, then juſt before the more nimble particles do *Diſſilire*, or leap out, we term that Body in its full Maturity; and if we would preſerve it in that Conſiſtence, we cut off all force from it: I mean, dam up all paſſages for additional Matter, as in gathering Ripe Fruits; for ſhou'd either ſupply from its old Roots the Cheriſhing Air, or prolifick Sun be continued, it's *Meatus*'s being ſo fully diſtended, the Vivifying principles wou'd ſoon be gone, and engaged in the Texture of other bodies; and when once they begin to paſs (like a flock of Sheep) none will ſtay, but the Maſs ſhrinks and withers, and becomes putrid: Now the due preſervation of thoſe benign particles in their adequate proportion, we may properly call the Health of this or that Body, whether Animate or Inanimate, and the diſproportion of 'em, their Diſeaſes or decay; and as the diſproportion is more or leſs, ſo is their decay, and conſequently the peril of that Body. And as in the Accretion of various Bodies, whether this or that Principle does *præpollere*, or excel, ſo we denote it *a majori*; and ſay it is this or that, or has this or that Smell, Taſte, &c. So in declention of Bodies there's as great variety, and the defect of theſe or thoſe benign Principles we term ſuch or ſuch a Diſeaſe, or I think we might more properly, than to aſſign 'em their names from the ſcituation of the parts of the Body, on which Nature throws of her *Fæces*.

Since then *Conſumptions proceed from an Effervency, or Fret of Blood, whereby its* Craſis *is ſo wakened, that it makes a diſcharge of its Seroſities, thin Choler, and ſometimes Nutritious juice on the pure ſubſtance of the Lungs, which hot, ſharp, erroding Humour, Exulcerates 'em and ſtirs up a Cough with purulent foul Spittings*; 'tis a very large Theme to diſcourſe of, and beyond my preſent bounds. I'le only therefore mention theſe obvious Cauſes of this Diſeaſe, where perſons don't force themſelves on this untimely and lamentable *Exit*; *it often happens*, if not Hereditary, *through an ill formation of the Body*, eſpecially the *Thorax*, which prediſpoſe to a *Phthiſick*; to ſome by *catching Cold*, and hindering a due Tranſpiration, which inverts the cauſe of Nature, and makes her

her diſcharge that *Serum* on the Lungs, which ſtirring up a *Cough* and that neglected, eaſily ſlips the Party into a *Conſumption*; and becauſe they did at firſt Cough without a *Conſumption*, they fancy they do ſo ſtill, and perceive not the ſilent Gradations of this inſinuating Diſeaſe, tho they frequently complain their Cough grows worſe, till other amazing Symptoms ſtare them in the Face, and ſome will hardly believe the danger they are in yet, becauſe of the Intermiſſion of this Diſeaſe, tho this be accounted a Concomitant Symptom. And being thus willing to deceive themſelves, they look on Robuſt Perſons, who do weather out a Cough it may be a whole Winter, and propoſing them for Examples, ruin their tenderer Conſtitutions in the mean while.

Some get this Diſeaſe by *Infection*, which has been frequently obſerved from the Marraige of a Conſumptive Body, that has decay'd its well conſtitution'd Companion, and liv'd many Years beyond all probability on its Ruins.

Very lean and old Bodies have large hungry Pores, which Magnetically attract all that's *Nutritive* about 'em. The witherings of Age are often ſuppli'd with the plumpneſs of young Bodies, to their great danger; which is obvious: and that makes Ancient Perſons ſeldom refuſe young Bed-fellows, when they can contrive it, finding the benefit from ſufficient Recruits: And I'm of the opinion that there's no better way of Rejuveneſcence to old Folks, than cloſe Lodgment with Sleek, Plump, young Bodies.

I have my ſelf Cur'd ſome young Perſons endanger'd by a *Conſumption*, only removing 'em from their old Bed-fellows; and I remember one Crafty old Woman I ſerv'd ſo, who neither recover'd the loſs, nor forgave the wrong while I knew her.

The *Scurvey*, when arriv'd to to any height, as to beget feaveriſh Intermiſſions of the Blood, which I call a *Scorbutick Fever*, and is nicely to be diſtinguiſht from an incipient *Conſumption*, does often terminate in this Diſeaſe.

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The *conſtant uſe of Wines, Spirits or Drams, and other ſtrong Liquors*, tho in ſmall quantities at a time, are very injurious to young Perſons, whoſe Blood is too apt to Fire and enkindle into Fevers.

The early Marriages, much more the *Exorbitant uſe of Venus*, which is uſually committed in Heats of Drink, conſequently without Government, are deſtroyers of Nature, and preambulary to this Diſeaſe. But foul Leaps in Venery, ſoon leaven hot Blood, and by unskilful uſage often prove deſtructive.

I cou'd name many Diſeaſes that tend to this end; and ſhew how *Agues* eat out the heart of the Blood, by their frequent *Paroxiſms*, before Perſons are aware of it.

There are many Diſtempers the Ladies are more particularly apt to be damag'd by, which I won't here mention, that often lead to this fatal Diſeaſe: But I ſhall ſum up all, only in mentioning that *exceſſive grief, melancholly, ſeveral Chronick Diſeaſes, and any ill habit of Body long ſuffer'd*, do all frequently terminate in this waſting and ruinating Diſtemper: And I cou'd here particularize a Volume, did I think it neceſſary to publiſh my Scrutiny into the Doctrine of *Conſumptions*. It may ſuffice at preſent to give notice of the danger many Perſons are in, who perceive little or none, and it may be no body elſe about 'em; how needful 'tis therefore to watch againſt, and correct little diſorders, is plain. And we have as much reaſon to forewarn People hereof, (if we mean 'em well) as Divines have to caution 'em againſt little Sins; and ſtrictly to obſerve and regard the firſt inſtances of change from Goodneſs; for as a little ill habit of Body is nicely to be diſtinguiſh'd from an ordinary good Temper, ſo deprav'dneſs of mind, through the cuſtom of little ſins only, ſizes ſo exactly with the common *Genius* of the World, that it ſeems like none at all to many Perſons; nevertheleſs both Body and Soul are in greater danger hereby. But as to Phyſick only, 'tis obvious among our ſelves how plump and blith thoſe Perſons ſeem, who by care at ſelect times, for prevention, caſt forth thoſe Dregs which Nature has amaſs'd: And if ſhe be any ways tainted therewith, by Specificks

cifieks and appropriate Medicines, reſtore a priſtin equal mixture of Principles; and ſo preſerve a youthful gay Complexion and ſound Conſtitution, (Natures beſt Paint) notwithſtanding the Revolution of many Years. When as the careleſs or impoveriſh'd Perſons lye under the decays and filth of many Diſtempers; which tho not always fatal, yet afflict 'em with Cutaneous naſty Diſeaſes, as *Scurvy*, *Itch*, *Boils*, *Leproſie*, &c. But you never ſee wealthy or careful Perſons thus afflicted; 'tis fit therefore for Perſons to have recourſe to the Learned in Phyſick, (if Health and Life be valuable) to take ſometime a true eſtimate of their preſent Conſtitutions, eſpecially if doubtful in any reſpect: Hereby many Diſeaſes are prevented, and thoſe *Sordes* amaſs'd in the Body for Diſcharge (which are the Fewel of moſt Diſtempers) are timely expell'd, ſo that no imminent danger can enſue.

By our preventive Method for *Conſumptions*, many that have juſt begun to decline and waſte in their Fleſh, ſeiz'd on by this depopulating Diſeaſe, have had a Renovation of all the juices of their Bodies: by ſweetning their Blood, plumping their Fleſh, and removing all bad Symptoms; for tho Perſons are naturally inclin'd to *Conſumptions*, yet by the uſe of this our preventive Method, or ſome ſuch like, together with the Addition of their own care in wholſome rules for Life, they may both avoid this Diſeaſe, and protract their Lives to great length. And I know not why as great Relief to Sickly diſcompos'd Bodies may not be expected from Phyſick, as our common recruits to nature from Food, were but the former as ſeaſonably and ſuitably apply'd as this latter: For I doubt not but the Wiſe Creator ſuffers all things in this World to perform their Natural Energy and Force, that right Meaſures may be taken by Rational Creatures, Lords of the Creation, in refining, uſing and diſpenſing Natures rarities: And from that equal Proviſion made for Diſeas'd as well as healthy Bodies in the great variety of Plants, Minerals, and living Creatures, we may obſerve the Providence of God in ordering means to reſtore Health that's decaying, as well as to maintain it in Vigour: Nay the curious Texture of the particles of Plants

and Minerals in their *Emetick*, *Cathartick*, *Sudorifick*, *Diuretick*, &c. qualities, ſhews in part the Delicacy, Difficulty and Excellency of a Phyſicians Skill. Now if theſe things neceſſary for Life, may be well us'd or miſapply'd, they are the wiſeſt Perſons who by the conduct of their Reaſons ſo proportion 'em to their Appetites, that there may be neither Defect on the one Hand, nor Exceſs on the other: but becauſe this exact performance to ſome is a burthenſome nicety, and a Methodical Life to others is worſe than Death, ſuch may at leaſt commit this piece of prudence, as at ſome ſeaſonable times to enquire into their Conſtitutions; and if they have indulg'd too much in Meat, Drink, or other Pleaſures, procure ſuch early help as may eaſily exterminate the ſeeds of many Diſeaſes, and thus prevent tedious and hazardous Fits of Sickneſs: but I chiefly deſign to perſwade perſons timely to prevent or amend the tendency of their Bodies to *Conſumptions*, which by Coughs, waſting of their Fleſh, drineſs and heats in the Palms of their hands, and Soles of their Feet, by flushing in the Face, Night-ſweats, &c. are to be diſcovered. And here I muſt note, that thoſe tedious tickling Coughs that uſually attend *Conſumptions*, are often miſtaken for ordinary Defluxions of *Rheum*, or a ſlight *Catarh*; for tho a Cough may be without a *Conſumption*, yet a *Conſumption* is rarely without a Cough. And 'tis a piece of Curioſity and Skill in our Profeſſion to diſcern what Coughs do preſage a deep *Conſumption*, and what are to be dealt with in a common Method, and the defect of this early Scrutiny has ruin'd thouſands by irrecoverable *Conſumptions* which might have been prevented. But the deceitful beginnings of this Diſtemper are ſuch, that few will be convinc'd they are in *Conſumptions*, till the Diſeaſe has almoſt eaten out their vital Strength, and with purulent viſcous tough Flegm well nigh Strangled 'em. And ſince I have been mentioning ſome of the moſt obvious Symptoms from whence we take our Meaſures to deal with this Diſeaſe, I muſt recite one thing more as neceſſary, tho I had rather paſs it by, becauſe of the Scandal abuſe has brought upon it: And that is the diſcovery of *Conſumptions*, at their beginning, in a great meaſure by *Urine*, of which I ſhall

ſay

ſay but little at preſent, tho it gives us a great inſight to the preſent Conſtitution of the Body. For by the *Examen* I make of it, it demonſtrates more the growings of this Diſeaſe than any one ſingle Symptom beſides. I muſt confeſs the abuſe of Urines by ignorant Fellows, who only ſhaking the Urinal can tell whether it be Mans or Womans, if the latter, whether with Child or not, or like to be; and in ſhort, make it a *Speculum Matricis*, and can diſcern in it pains in the Back, Head-aches, indiſpoſitions at Stomach, with foulneſs there, and ſuch like, all very Silly, is enough to diſguſt Perſons from carrying their Urines, and Phyſicians from receiving 'em: Therefore were it not abſolutely neceſſary to our buſineſs, I ſhou'd not deſire perſons to ſave and ſend their Urines: but we muſt not forego thoſe advantages that can be taken (ſince all are little enough) for the diſcovery of lurking Diſtempers. And we chuſe rather to obſerve Urines in the beginnings of this Diſeaſe, than when it has made a ſetled decay of the Body. Urines rightly examin'd, give as true an account of the Conſtitution of the Blood, as the Wax does the impreſſion of the Seal: but we muſt have the Urine that's made the latter part of the Night, where 'tis diſcharg'd more than once; for by repeated Circulations of the *Serum* with the Maſs of blood and its longer digeſtion, it does ſo Imbibe a proportion of all its parts, that it gives a great inſight to our undertaking; a further reaſon why we chuſe only to have the Morning *Urine* brought us, and that made whilſt in bed, is becauſe 'tis not accelerated through the veins, either by the exerciſe of the Body, or the ſupply of potulent matter, nor multiply'd by checking the pores: but has a longer time to lye in the body, and receive a greater tincture and impreſſion from the juices with which it commixes, and the parts thro which it paſſes. And we do not deſire the *Urine* made after a large Evenings Drinking; but that after a very temperate compoſure to reſt. Now if any ſhall contrive to put tricks upon us by falſifying their Urine, 'twill be only from ſuch as want not our Skill at preſent, and the Damage will be theirs. 'Tis ſatisfaction to propoſe the beſt ways of diſcovering the Enemies of Health and Life

in order to their ſubduction. Here I thought to have diſcourſt of the Refining of Medicine, and ſhewn how a Reformation therein wou'd very well agree with the new improvements of our late Theory; and to ſay ſomething of Noble and Generous *Menſtruums*, requiſite to the preparation of clean and uſeful Phyſick; and ſo to have thrown off *Nic. Culpeppers*, &c. to them who deſire to know no better. But leſt hereby I diſpleaſe any, I'le paſs it by at preſent; and only add, that my peculiar Medicines are refin'd to *Elixirs*, *Samechs*, *Tinctures*, *Balſomes*, *Magiſteries*, *Extracts*, *Alkali's*, *beſides my Febrifuge, and great Arcanum for the Lungs*, &c. All which are ſo penetrating deobſtruating, Reſtorative, Healing, Appropriate and clean in their Operation, that my Method thereby is rendered not only beneficial but delightful. When as the old way by Sugar-plums, Licks and Slops, Oyls and Syrups, *&c.* with the uſe of Liniments for extream Unction, Overcharge, Nauſeate, Glut, Surfeit and foul the Body, and ſo of themſelves create Diſeaſes.

Now I hope none will be ſo injurious, as to cenſure my Labour in theſe Experiments; nor take amiſs the diſtribution of a few Medicines to the Poor, who can neither fee the Phyſician, nor be gainful to the Apothecary: I hope ſuch Charity will rather excite in others the like, than Envy. If thoſe of Learning wou'd ſometimes be content to be fee'd with Prayers and good Wiſhes, 'twou'd encourage the Poor to come or ſend to 'em, and prevent the growing numbers of Impoſtors and Cheats in Phyſick; for now a days,

Fingit ſe medicum quiſquis, Idiota, profanus
Judæus, Monachus, hiſtrio, raſor, anus.

Be Perſons never ſo poor, yet I find 'em willing to Live long, tho always ſuch, and as deſirous of recovery from Sickneſs, as tho they had ſtore laid up for longer Life. To condeſcend therefore to the mean Abilities of lower Perſons, is no Symptom of illiteracy or want: Neither is it prudent or juſt to ſuppreſs any uſeful

ful diſcovery, eſpecially if the not making our Talent two at leaſt, is an unexcuſable Crime.

Now the Philoſophers Stone it ſelf will neither Tranſmute nor Heal, kept lockt in a Cheſt. No more will my Method and Medicines ſo much as open one Pipe of the Lungs, if not known and us'd, much leſs cure a *Conſumption.*

Directions

DIRECTIONS
TO
Preſerve and Reſtore HEALTH, &c.

BEcauſe 'tis neither ſafe nor proper to direct a Method of Phyſick for Perſons unacquainted with our Art: I will in lieu thereof, preſcribe ſome wholeſome Rules for tender Conſtitutions and Bodies declining by a Conſumption, which may alſo be of uſe to others, who love to walk by Rule, and are willing to enjoy the bleſſings of Temperance.

'Tis a good habit of ſober living, gain'd from a regular conduct, that makes Perſons in ſome competent time Phyſitians to themſelves, and not the tampering with Medicine; for that Knowledg does not arrive to any one at a certain *Period*, or *Æra*, as 40. or 50. years of Age, as ſome conceit; and it may be 'tis this notion that fills our Profeſſion with ſo many Quacks, who to avoid the fools Coat, put on *Velvet* ones.

'Tis well known, there are many ingenious Perſons, who pretend not to skill the Virtues of Drugs, and their methodical Diſpenſation; tho 30 or 40 years have paſt over their heads; yet have arriv'd to, as uſeful and preciſe meaſures, as the experteſt Phyſitians in the government of thoſe things, they call Non-natural, which I rather chuſe to call *Con-natural*.

Many have writ largely and learnedly of the Preſervation of Health, in the right ordering ones ſelf in the Uſe of,

Air, *Water*, and *Fire*.

Meat and *Drink*, under which I comprehend all thoſe things we take to nouriſh us, to be Eaten and Drank.

Motion

Motion and *Reſt*, of all the parts of the Body, as well as the whole.

Expulſion and *Retention* of Excrements, under which may be comprehended Purging, Vomiting, making Urine, Sweating, *Venus*, &c. and their contraries.

The *concerns of the Soul* in its Symytomes, Perturbations, Affections, *&c.* as Fear, Anger, Sadneſs, Joy, *&c.*

Now all theſe diſtinctly handled, yeild ſo many worthy Topicks, which to ſtuff out as they deſerve, will ſwell into a mighty Book, enough to ſignalize an Author; but too big indeed for practice.

Such elaborate Preſcripts occaſioned, I believe, that old ſaying, *Qui medicè vivit, miſerè vivit.*

For a man always to ſit in *Sanctorius*'s Chair, or have his Pockets loaded with Scales and Weights, to examine to a Grain, all he Eats and Drinks, is truly ſlaviſh, and may juſtly cauſe the event to to be clean contrary to what was expected. Such ſcrupulous meaſures provoke Perſons to ridicule, and throw off all Counſel and Advice, and live at random, glutting their Appetites without reſtraint in Meaſure or Quality; Eating and Drinking all they like that comes near 'em, fancying to live as boundleſs, as are the Rules preſcrib'd 'em. Hence comes it to paſs, that their Bodies in a little time grow full with ill Humors, that putrifie and become Malignant, and upon every light occaſion, break out into dangerous Diſeaſes, which often ſnatch 'em away in the prime of their Age, or conſign 'em over to the decrepitneſs of an Hoſpital, *&c.*

Now to prevent theſe misfortunes, a few general Rules well obſerv'd, are enough to direct the Prudent. Indeed *Hippocrates*'s ſingle Rule of Health might ſerve (Ἄσκησις ὑγιείης ἀκρὴ τρυφή, ἀσυνὶη πόνων.) to eat without ſu'neſs, and to be deligent in labour.

In plain, I obſerve from my own and others Experience (without troubling Authors, that a temperate ſober Diet, and moderate Exerciſe or Employment, are ſufficient of themſelves to effect all that for Body and Mind, which ſeems at one view miraculous. But the regular procedure in 'em demonſtrates all that improvement that Equips a fine Man to be a very natural

Conſe-

Conſequence. I wiſh 'twere in my power to make Perſons in love with Temperance, and convenient Labour, which ſhine by their own Light. I thank God I am, and 'tis the pleaſure of my Life. Thus our Profeſſion might be rob'd of ſome thouſand pounds a year; I ſhould be glad it were by ſuch *piæ frandes*.

I ſhall not diſcourſe of the quality of Meat and Drink, ſince moſt are acquainted with wholeſom Diet. I ſhall rather adviſe about Quantity and Timing it, wherein we are apteſt to offend. Nevertheleſs, I'le ſay thus much in general, that a rich Diet full with nouriſhment, is not ſo healthful, as that which is Courſe and Hungry; for Nature ſhou'd too Work for her Living, and by Labour lick up now and then a few delicious Particles. And further obſerve to chuſe your Food in its proper Seaſon; for many things are to be had in great plenty, when they are not wholeſom nouriſhment: Here to mention particulars, wou'd be endleſs.

By a temperate ſober Diet, I mean, neither Eating nor Drinking more at a time, nor oftener then the Conſtitution of the Body allowes: Now there cannot be one exact meaſure for all People, nor for the ſame Perſons at all ſeaſons; but muſt vary according to the diverſity of Complexions, Conſtitutions, Ages, Seaſons of the Year, Diſpoſition or Indiſpoſition of the Stomach, and other Infirmities or Circumſtances. So that what is convenient for me, may be too much for another, and too little for a third, *&c.*

Every one arriv'd but to the earlieſt years of Diſcretion, can beſt judg of the temperate Proportion for himſelf, and very well gueſs, when he exceeds thoſe bounds.

That meaſure is to be obſerv'd, which the Stomach can with Appetite receive, and by its natural Energy digeſt without the leaſt impediment in the employ of body or mind.

They then, who are indiſpoſed after Meals, troubled with Fumes, Vapors, Drowſineſs, Heavineſs, Wearineſs, Yawnings, Flatus, Oppreſion, Riſting, Belching, *&c.* or any of theſe have certainly tranſgreſt their due meaſures; or their Stomachs want Medicine rather than Food: For Perſons after Meals ſhould be refreſht, quick, apt, and ready, to the exerciſes of body or mind.

But to deſcend to ſome particulars, that occur at preſent to my thoughts, which becauſe they make but an Appendix to a Pamphlet, are with the leſs curioſity rigg'd out.

To obſerve then, the courſe of the Day.

In the Morning, I hardly allow of any Food; 'tis the proper time for Nature to clean her ſelf and recover her Tone and Strength of parts: To expectorate, waſh the Mouth, clean the Teeth, and garniſh the whole Body, *&c.* (how the Soul is to be cultivated, conſult Divines) 'tis neceſſary to feel hunger, which, if it ariſes early, that is, two or three hours before Noon, you may indulge with ſome ſlight Breakfaſt, that is cooling, and not of high Nouriſhment, as Water-gruel, or Barley-broath, Flummery, Milk, Milk-pottage, Barley-cream, Almond-cream, proper Emulſions, Flummery-caudle, a diſh or two of Tea, or a little Bread and Butter; but your Bread muſt be at leaſt, twelve hours Bak'r, a few Raiſins of the Sun, ſtewd Prunes, or other prepard Fruit, and raw Fruit too in its Seaſon, if very good of the kind: But in the uſe of any of theſe or ſuch like, you muſt be very temperate.

By no means drink Wine, Strong Beer or Ale, or a dram of Brandy, or any other ſtrong Waters, tho with *Syrup* of *Clove-Gilliflowers.*

They who are thus ill accuſtom'd ought to conſult their Phyſitians how to get off, clean their Bodies, ſtrengthen their Stomachs, and reſtore Natural-heat.

But now let's go to Dinner, where begin not too eagerly, tho Appetite preſſes forward. Eat deliberately, chew well, obſerve the cravings of your Stomach, force her not by Wine, Pickles, Aromaticks, and Licoriſh Sauces. Take your proportion of Drink at ſeveral times, which cannot then be temperate with large Draughts. When you begin to think you have moderately charg'd your Stomach, beſure then 'tis enough.

Midling

Midling Beer, computed at the ſtrength of *London* Gyle-beer, at Nine ſhillings the Barrel, is of ſufficient ſtrength for moſt People: But to thoſe of about fifty Years of Age and upwards, may be allow'd a little ſtronger Malt-drink, or two or three Glaſſes of *Clarret*, not exceeding half a pint in all, and to be taken towards the latter end of the Meal, rather to ſtrengthen the Stomach for digeſtion, then to procure a freſh Appetite to more Food.

Having thus temperately Din'd, don't drink any thing, not ſo much as *Tea* or *Coffee*, or eat Fruits, or crack Nuts, neither take Tobacco, all which are often us'd for Diverſions and Entertainments to keep Company together.

Abſtain at leaſt ſix or ſeaven hours (weak Stomachs longer) from all things to be Eaten and Drank; then the Dilutive Cup, Tea, Coffee, Tobacco, or a little wholſom Fruit may be allow'd; or Proviſion for a moderate Supper, which ought to be contrived of ſuch things, as are leſs ſubſtantial then what was for Dinner, and of little ſtronger Nouriſhment, then what was mentioned for Breakfaſt. Every ones Invention is quick enough for his Belly, I need not therefore ſuggeſt to him, or preſcribe a bill of fair.

This I may further add, That on a Fiſh day, or after other ſlight Dining, exceedings at Supper may be allow'd within wholeſome Rules, provided they be earlier taken then the uſual time for Supper, and not altogether ſo much in Quantity, as the Rules of Temperance permit at Dinner.

I can't but applaud the Care and Wiſdom of our Anceſtors, in Dieting young Students at the *Univerſities*, *Inns of Court*, and other Places. There they are ſtinted to ſuch temperate bounds, as will preſerve their Healths, and quicken 'em for their Studies; and over and above, are taught the habit of Sobriety and Temperance, by inuring their Bodies to it.

But theſe are not meaſures for all People; for they that are employed in Study, or other Affairs of the Mind, ought

to eat and drink leſs then they, who Labour much with their bodies. Schollars therefore, and others, who live more at eaſe, ſhou'd not be tempted to exceſs and abundance, by the example of labouring People, that cram and eat like Horſes, becauſe the Work like 'em; and 'tis their ſtrength and Ability for burdens and hard Labour, that is chiefly expected from 'em.

To keep your Body in due temper obſerve a temperate Diet, for a little well digeſted and aſſimilated preſerves the Body ſtronger, and more vigorous then ſuperfluity.

Eat not, becauſe the cuſtomary time for it is arriv'd, unleſs your Appetite be ſo too: For to charge the Stomach with a new ſupply upon a Semi digeſtion of the former Meal, cauſes Crudities and a foul Stomach, which muſt clog the Body, and procure Diſeaſes.— Unequal proportions of meat to drink, and drink to meat are injurious. ———

'Tis a very good *Italian* Proverb, He that will eat much, let him eat little; for by eating little at a time, he prolongs his Life, and ſo makes it up.

An empty Stomach, receives with delight, digeſts with ſtrength, and promotes a good Concoction in all the parts, which makes Aſſimilation or Thriving, and a wholeſom clean Body.

'Tis better to eat twice a day with moderation, then to make one over-large meal, tho you do abſtain above double the uſual time for Compenſation. However, if you have tranſgreſt at any meal, abſtain from the next, or let it be of thinner Nouriſhment and Subſtance.

Have your Variety not at the ſame, but at ſeveral Meals.

Forbear employ of body or mind, till an hour after Dinner.

Sit not cloſe to the Fire, even in cold Weather, preſently after Dinner; for it raiſes Fumes, and hinders Digeſtion.

Neither Eat nor Drink preſently after Exerciſe, or when you are hot, ſtay till Nature has recal'd her diſſipated Spirits.

Canary,

Canary, Sherry, White or *Rherish* Wines are not so fit at Meals (where wine is allow'd) as Clarret. The former over heat and glut the Stomach, the other Accelerate the Food too soon making it pass Crude and ill Digested; Clarret Corrugates the Stomach, strengthens its tone, moderately warms, and so retains the Food and helps a good Concoction. But young persons whose Blood is Vinous, and Stomachs are warm and strong need not this help.

The too Early use of Wine and Strong Drinks does ruin thousands by devouring Natural Heat, and Fireing the Blood into Feaverish frets and Consumptions.

The creating of false Appetites with Wine and other strong Liquors (in the first use of 'em) provoke to Gluttony, which besides the consuming of Natural Heat, and the fermentative Particles, relax the Fibrous Folds of the Stomach, beyond their power to contract, by continued use. Then such, when they Eat, must use Wine, March Beer, Brandy, Stomach Waters, or any thing they can to drive a little through (without Appetite or Digestion) by way of *Diarrhœa*, or Looseness, with much rifting and belching; and without these, nothing will down: The Stomach must be assisted with the aforesaid Liquors, and the Body must fall into Catarrhs, Coughs, Tissicks, Asthmas, Consumptions, Feavers, Fluxes of the Bowels, Gripings in the Guts, Dropsies, Jaundice, Scurvey, Aguish Fits, Tremors, Palsies, Lethargy, Apoplexy, *&c.* For most Diseases, arise from Excess and ill managment, causing abundance of gros Humors and ill Nourishment.

Now an ill custom must not be broke on a suddain: but by degrees and skilful Direction be abaited: And to a Miracle Nature will recover strength of parts, amendment of the Juices of the Body, with Radical Heat and Moisture; which I have helpt several too.

This may be of use to observe that Cool, fat and moist Bodies bear hunger better then lean, dry, Cholerick, hot Bodies, which perspire much, and have not a fund to bear the gnawings of abstinence: Yet for such to omit or lighten a Meal on occasion

it

it will ſharpen their Stomachs, Concoct Indigeſted Matter, and make the next Meal reliſh the better.

A Strong Body may bear for a while, with an irregular courſe of Diet, better than a tender Conſtitution, which is ſoon ſenſible of diſorder: Yet the ſtrongeſt is damag'd at length; and cuts ſhort his Days, to what they might be, while the puleing perſon out lives him. I have obſerv'd for many Years among my acquaintance, that generally the ſickly and infirm of 'em have ſurviv'd the robuſt and bold, who live at any or no rate; while the others have gather'd up ſome few Rules of Health for their ſupport. ——— *Qui abſtinens eſt, adjiciet vitæ.*

Now altho theſe meaſures or ſuch like may ſerve to give aim to moſt perſons, to a long and Healthful Life. Yet I think 'em not ſufficient for the Conſumptive, who ſhou'd enquire more exactly (or their Phyſitians for 'em) into their Conſtitutions and preſent Conditions and Circumſtances, and accordingly be Directed as well in Quality as Quantity; for a courſe of Diet may be contriv'd ſo Medicinal, without the intermixture of Drugs, or any thing that's Phyſick, that it may effect more then half a Cure. They muſt be ſure to avoid Wine and Strong Drinks, Aromaticks, high ſavour'd Sauces, Salt Meats, Pickles, ſtrong Jelly-Broaths, and too high Nouriſhment; as well as the too often taking of things, without alloting ſufficient time to intervene for a Compleat Digeſtion. For its not impoſing much and often on Nature that begets ſtrength and thriving: but her kindly Receiving of what Arrives ſoft and eaſie. A Feaveriſh Diſtemper may be Maintain'd and Augmented too, as ſoon by an improper courſe of Diet, as other miſmanagement. Such therefore require more particular and punctual Directions according to their various Caſes.

Since then they cannot be Dieted all alike, I'le not here preſcribe any Method; for to propoſe ſo great a variety as is truly neceſſary, is not my preſent intention, and beſides I eſteem it no little piece of Art.

To

To come therefore to my other Directions, which consist in Moderate Exercise or Labour, so as to promote the necessary Laws of perspiration.

A great part of Health, arises from the due exercise of the Body, it ought then to be so govern'd that it may be refreshing and delightful.

All due Exercise makes the Body Lightsome, brisk and Airy, increases Natural heat, promotes a good Concoction in the habit of the Body and thriving: besides a convenient Expulsion of Excrements.

Immoderate Exercise wastes the Flesh, Fires out Natural heat, frets the Blood by undue ferment into Feaverish Intermissions, begets the Scurvey (which looks like a Paradox) by chafing the Salts into a great Ebullition, Fireing out the Spirits, and consuming the Humidum Radicale; whence comes in some Constitutions, Leanness, Coughs, Catarrhs, Aguish Fits, Clammy-sweats, Consumptions, *&c.*

Persons of a thinner Habit of Body are very apt to be damag'd by too long or violent Exercise: Gross and Corpulent Bodies will endure it with less hurt.

The Measures to be observ'd (as in Diet) cannot be the same to all Bodies, nor to the same persons at all seasons.

So much Exercise as Promotes a full prespiration, without Sweating is a convenient mean, that common saying, *ad ruborem non sudorem* is a very good Rule.

Moderate Exercise rarefies and plumps the Flesh, and dilates the Minute Meatus's, making way for new Nourishment and Air to Refresh and Ventilate the whole Body; which Continually passes in great quantities through us in invisible breaths. For in our continued Respiration, we dont expire at Mouth or Nose what we inspire, but some part of every draught of Air breaths through our Pores; which may easily be observ'd by laying your Hand on a bright scour'd Dish or Plate, if you take notice of the Effluviums that Condense on it. Now this may be of useful Consideration to Sickly or Tender Bodies; for since they must pass so much Air throngh 'em daily

daily 'tis worth while to be Solicitous to take that which is most proper for their Constitutions, for great alterations must be made by such large proportions. We observe that when persons design to Drink a quantity of Liquor, they are usually carefull to chuse that sort which they think will best agree with their Tempers, or do 'em the least damage.

No doubt great amendment may be made, by suiting Airs agreeable to different Bodys; And the oftener changing of 'em (with skill) then what's customary may be no mean advantage.

The reasons why persons go so often into the Air unsuccesfully are not only, that it is not well chosen, or often enough chang'd; but that they usually neglect themselves as to proper Medicine, because they are in the Country trying what the Air will do; and if this disappoints 'em they return home, and enter into a Course of Kitchin-Physick, as they call it, neglecting other means.

When as agreeable Air, Kitchin-Physick and good Medicines should all make up but one Method. And 'tis the neglect of one or other of these that often scandalizes our Profession.

But not to digress. Tis the right breathing of Air through all the Pores of our bodys, which are hot and porous, that I Aim at. And this is to be helpt forward by moderate exercise, which enlivens the Spirits, Concocts crude matter, and casts of what can't be reduc'd to aliment, by Stool, Urine, Transpiration, *&c.*

Use Exercise in the Forenoon, but give over half an hour before Dinner. In the Evening 'tis proper again.

Be not Violent at it, nor continue it too long, till quite tir'd, but desist with refreshment and pleasure.

Let every one please his fancy, in innocent Recreation, only secure a Decorum.

Betwixt no Exerciſe and too much, Nice Perſons eſpecially muſt exerciſe their diſcretion.

Intend your Exerciſe gradually, and abate ſo; then you need no extraordinary Garment when you come off from it, or fear catching cold. For from a ſuddain warmth, to a ſuddain chilneſs there's danger. *Motibus oppoſitis nihil perniciosius.*

'Tis a Healthful Sign, to feel lighter and brisker at exerciſe than really he is.

The Turgid Effervescence of the Spirits by Exerciſe expands the Pores, Ventilates the Blood, and throws off thoſe Effluviums which wou'd otherwiſe blow up into Feavers, or by Congeſtion Create Groſs and Malignant Humours.

But Violent Exerciſe ſooner deſtroys the body than the want of it.

Therefore Conſumptive Bodys, and thoſe that are Hot, Choleric, and Lean, (who require very little, and but mild Exerciſe) muſt be Caution'd againſt Exceſs in Recreation or Employment, as well as in Meat and Drink: Leſt they break up their tender Craſis of Blood, and by Firing the Spirits make 'em prey on the pure Balſome of Life. They muſt reſt much more than others, and often ſettle their Spirits by eaſe of Body and Mind; remembring what *Ovid* ſays, *Quod caret alterna requie durabile non eſt.*

I'le venture to adviſe againſt two things, which I think are generally miſtaken.

The Firſt is Gaming, which I account a very ill Recreation, eſpecially for ſickly perſons; for beſides many inconveniencies, through the Concern it diſpoſes to (and the aptneſs of ſuch to it, by their Infirmities or Conſtitution)' it very much heats the Body, making reſtleſs Nights, *&c.* And ſo cannot properly be call'd Play. I have always obſerv'd it to damage thoſe of my Patients that have pretended Diverſion by it.

The other is Flannel-ſhifts, ſo much of late Commended to dry up Sweat, *&c.* I think it better to let 'em alone, while living, for they Widen the Pores, cauſe a great Diſpendium of Spirits, diſpoſe to Sweat on ſlight occaſions, which is not fit; and beget ſo great a tenderneſs, that 'tis no eaſy thing to preſerve a

due perſpiration without Exceſs, or keep from catching Cold.

'Tis neceſſary to maintain a full perſpiration; but ſtill inviſible, either by the warmth of the Ambient Air, or by covering the Body Proportionably to the Seaſon of the Year, or by Exerciſe. In the Winter if you don't come near the Fire, or warm your Body with Raiment, you muſt then uſe the more Exerciſe to promote Tranſpiration. In the Summer the warmth of the Air without many Cloaths or Exerciſe Diſtends and Rariffes the Pores, eaſily Perſpiring; and then we rather ſearch for Cool Breezes a little to ſtreighten the Pores, and refreſh us, than ſeek for Exerciſe.

In the Spring and Autumn we are more ſubject to undue perſpirations, becauſe of the ſudden Changes from Heat to Cold, and Cold to Heat, which is in the Air; for Inſtance, in *April* the Sun will ſhine ſtrong, and warm the Air to a great Degree in the day: when at Evening it ſhall be very Cold and Chill, becauſe the Winter wet is not yet exhal'd from the Earth. So in *September* the Sun will ſhine hot; but in the Evenings and Mornings cold Fogs. While Summer has a ſteady heat, and Winter a ſetled cold.

Now when great quantity of matter is perſpiring through Warmth, and a ſudden check of Pores ariſes through Chilneſs of Air, the Effluviums are obſtructed, and ſtill more preſſing on, beget a Stagnum of Vapor, which being lickt up again by the Blood in Circulating, Surcharges it; being refreſht with new Air, then this through fulneſs, either Enkindles into a Fever, or is depos'd on the Lungs or Brain, and cauſes Coughs, and Catarrhs, *&c.* or is thrown off by Fluxes, Looſneſs, *&c.*

Hence comes it to paſs, that Catarrhs, Coughs, Tiſſicks, Aſthmata, Agues, Vomitings, Looſeneſs, Feavers, and many other Diſeaſes are more in Spring and Fall, than in Summer and Winter. 'Tis by reaſon of the ſuddain alterations of Weather from Hot to Cold, and Cold to Hot in the ſame day, the one Promoting, the other hindring convenient Tranſpiration, which few minding, are the ſooner entrapt.

Inſenſi-

Inſenſible perſpiration is not to be raiſed to a Sweat, but to divert a greater inconvenience, and then to be managed by Art; for Sweating abates the ſtrength of the Fibres, Relaxes their Tone, and lets out Animal Spirits.

A full perſpiration rais'd by Art, at ſeaſonable times will more Relieve the Body (in many caſes) than all other Evacuations combind.

I have reſtor'd the uſe of Limbs, by raiſing a full perſpiration (without Sweat) for ſome days together an Hour or Two before riſing out of the Bed; for thus I have plumpt the fleſh, made a good Concoction in the extream parts, and a gentle diſtribution of warm ſtrengthening Principles, without ſhooting them off in a Sweat.

A due perſpiration rais'd by Medicine that is Appropriate, and in the Night time, I eſteem of great uſe to many Bodies, both to Reſtore and Preſerve Health.

Since the whole body is ſo tranſpirable through the multitude of Pores, and ſo great quantity is continually preſſing through it; to check the Effluviums, and withſtand the ingreſs of Freſh Air, and to return back again what was almoſt percolated, muſt prove of ſuch ill conſequence as is hardly imagin'd.

You'l find many perſons wonder at the ſo early Death of their Friends, becauſe they have led a ſober, temperate Life; When as the obſtructing of due Tranſpiration ſo rarely conſider'd is as equally deſtructive as other ill Government.

In cold Weather when you nimble the motion of the blood by an Evenings draught, and ſit without a Fire, you Conſtringe the Pores, and wont let Nature paſs what ſhe ought by perſpiration, which makes you after feel Cricks, Stitches, and ſoreneſs in the Fleſh; and in ſome Fevers are enkindled hereby. 'Tis therefore as uſeful as delightful to indulge with a Fire in Winter, when you take the Dilutive Cup.

To go to Stool, or make Water more than is uſual, is a ſign you don't Tranſpire well, and that you are declining from Health.

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Now when great quantity of matter is perſpiring through Warmth, and a ſudden check of Pores ariſes through Chilneſs of Air, the Effluviums are obſtructed, and ſtill more preſſing on, beget a Stagnum of Vapor, which being lickt up again by the Blood in Circulating, Surcharges it; being refreſht with new Air, then this through fulneſs, either Enkindles into a Fever, or is depos'd on the Lungs or Brain, and cauſes Coughs, and Catarrhs, *&c.* or is thrown off by Fluxes, Looſneſs, *&c.*

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Insensible perspiration is not to be raised to a Sweat, but to divert a greater inconvenience, and then to be managed by Art; for Sweating abates the strength of the Fibres, Relaxes their Tone, and lets out Animal Spirits.

A full perspiration rais'd by Art, at seasonable times will more Relieve the Body (in many cases) than all other Evacuations combind.

I have restor'd the use of Limbs, by raising a full perspiration (without Sweat) for some days together an Hour or Two before rising out of the Bed; for thus I have plumpt the flesh, made a good Concoction in the extream parts, and a gentle distribution of warm strengthening Principles, without shooting them off in a Sweat.

A due perspiration rais'd by Medicine that is Appropriate, and in the Night time, I esteem of great use to many Bodies, both to Restore and Preserve Health.

Since the whole body is so transpirable through the multitude of Pores, and so great quantity is continually pressing through it; to check the Effluviums, and withstand the ingress of Fresh Air, and to return back again what was almost percolated, must prove of such ill consequence as is hardly imagin'd.

You'l find many persons wonder at the so early Death of their Friends, because they have led a sober, temperate Life; When as the obstructing of due Transpiration so rarely consider'd is as equally destructive as other ill Government.

In cold Weather when you nimble the motion of the blood by an Evenings draught, and sit without a Fire, you Constringe the Pores, and wont let Nature pass what she ought by perspiration, which makes you after feel Cricks, Stitches, and soreness in the Flesh; and in some Fevers are enkindled hereby. 'Tis therefore as useful as delightful to indulge with a Fire in Winter, when you take the Dilutive Cup.

To go to Stool, or make Water more than is usual, is a sign you don't Transpire well, and that you are declining from Health.

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To go to Stool, or make Water more than is uſual, is a ſign you don't Tranſpire well, and that you are declining from Health.

But if you find your Body daily return to the ſame pitch of eaſe, briskneſs and cheerfulneſs, you need not enquire further whether you perſpire well. That it ſelf is a good Criterion of Health.

For as ſoon as the Head ſhall but Ake, or any Sick Symptom ariſe, the Body perſpires leſs, and begins to feel heavy and dull: Nature is apt to invert her Courſe, and throw the perſpiring vapors on the part or Liquor diſturb'd.

I cou'd make appear, that moſt Feavers, and many other Diſeaſes, frequently ariſe from unſteady perſpiration.

But I ſhall reſerve this and ſome other things, for another deſign.

I think it needleſs to mention any Directions for regulating Sleep, and to avoid afternoons Naps. As alſo to govern the uſe of the benefit of Marriage. Neither will I rob the Divines of that Topick, of ruling the Soul. But ſince *mores animi ſequuntur temperamentum corporis*; I may add, that a temperate, ſober Life, will cauſe a well govern'd, orderly Mind.

He that lives regularly, in what is already mention'd, will have no unruly Surges of Luſt, or Temptation to immoderate Sleep, or Drowſineſs after his Meals, or be plagu'd with roaring Paſſions, *&c.*

From theſe ſhort meaſures, for a ſpare diet, and due exerciſe, any one may eaſily guide himſelf in the other Connaturals. Yet take this one Rule for all.

Motus, Cibus, Potus, Somnus, Venus, omnia ſint Mediocria.

It ſeems then, that ſlender Diet, frequent, tho moderate Labour, and the ſeldom enjoyment of ſenſual Pleaſures, are productive of greater Health and Content, than Satiety, Idleneſs and Indulgence. For temperance ſtrengthens the Faculties of the Soul, as well as the Organs of the Body, and Cauſes *Mens ſana, in corpore ſano.* It preſerves Chaſtity, and bridles the Paſſions.

Many

Many erroneouſly think they ſhould abridge themſelves of all jollity and briskneſs of Humor, if they ſhou'd abate the Bottle, and exceſs of Food. Whereas, had they once got a habit of temperance, the Muſick of a clean Soul wou'd infinitely outbid that crackling, falſe and fading mirth.

Too great quantities of meat and drink, or too much blood ſend up ſuch Vapors and Fumes to the Head, as overſhadow the clearneſs of the brain; and beſides, theſe clouds often diſtil on the Lungs, and make *Coughs*, *Aſthmata*, *Wheazings*, and other Diſtempers.

Exceſs ſcatters the powers of the Soul, beſides the damages Divines will tell you of; who then wou'd thruſt and pour in, only to gratifie a craving Appetite, or humour a debaucht Companion at ſo dear a rate?

At firſt, to break off an ill cuſtom, withdraw your ſelf from your extravagant Company, and from the ſight of Wine, Feaſts, and tempting baits: So your fancy will not conceive delight, nor ſtir up your ſenſual Appetites. For 'tis Sight, Smell and Taſte, that entice, which if denied a little, the pleaſure of conqueſt, health of body, ſerenity of mind, and true content, the invaluable bleſſings of Temperance, with many more, enter ſuch a clean body; which when once you have enjoy'd, you'l rather dread a relapſe, than court your old Companions. 'Tis the Experiment alone, that can effectually convince any.

In ſhort, it frees a man from almoſt all Diſeaſes; for Crudity, the Parent of all Diſtempers, is hereby remov'd.

If a Perſon of a temperate courſe of diet, ſhou'd be indiſpos'd thro a ſuddain check of pores, whereby perſpiration is hinder'd, or otherwaies, he is ſoon ſet right again; when a foul body, upon the leaſt occaſion, is driven into tedious and hazardous fits of Sickneſs, for he has feuel to maintain a diſorder, a month or two together.

Since then, almoſt all Diſeaſes and Diſorders, proceed from Repletion, that is, from greater quantities than Nature requires, and the Stomach can well digeſt; It follows, that he that can, and will keep a juſt meaſure for his own Temper and Conſtitution, may be as happy as Health and long Life to the body, and true content of mind, can make him.

For

For by Temperance, not only the outward Senſes are kept vigorous and ſtrong for their uſe and delight; but the inward too, are preſerv'd and made fit for their Functions; beſides all the Paſſions and Affections of the Soul, are regulated hereby. For the apprehenſion of the fancy is comformable to the Diſpoſition and Humours of the body. For example, Cholerick perſons are apt to dream of Fire, War, Quarrels, *&c.* The Melancholy of Funerals, dark Places, frighting Spectrums, *&c.* The Phlegmatick of Rains, Rivers, Drownings, *&c.* The Sanguine of Mirth, Venery and Recreations, *&c.* And as well Waking as Sleeping, the Phancy does apprehend things at the firſt preſentment, anſwerable to the humors of the Body that do preponderate, till directed by Reaſon and other Laws. Now who wou'd be govern'd by ſuch humors ariſing from himſelf, or his Companions thro Complement. 'Tis endleſs to enumerate the diſorders they lead to; ſilly experience furniſhes the World with fooliſh inſtances enow.

If a ſound Underſtanding, a ſtrong Memory, and profound Contemplation, are of any uſe and value, they will be preſerv'd and increas'd by a temperate courſe of living.

And hereby, the Will will follow the deliberate Judgment of the underſtanding, and become ſerious and conſtant, and not hurried by fits, and ſtarts, and every miſrepreſentation.

But ſenſual Perſons had rather pamper their Bellies, tho their intemperance does ruin them, and cut ſhort their Lives, than be held in with bit and bridle for the advantages of a long and healthful Life, or any other; not conſidering the great benefits of an improv'd mind in mature Age join'd with Health.

Once again, a temperate regular Diet, expels Diſeaſes, preſerves the Body healthful, pure and clean, Agil, brisk and lively, fit for employment, and uſeful Labour; it breeds quiet Sleep, ſubdues furious Luſt; it keeps the Senſes quick and freſh, bridles Paſſions, guides Affections, and repleniſhes both Soul and Body, with Health and Pleaſure. Whilſt on the contrary, exceſs and diſorder introduce all manner of Miſeries to Body and Mind, and generally

ly deprive of that which intemperate Perſons moſt covet, even Life it ſelf; which brings to my mind that of the Poet:

Immodicis brevis eſt ætas, & rara Senectus;
Quicquid amas, cupias non placuiſſe nimis.

FINIS.
